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saddest and most depressing book amongst the mass of so-called literature that the war has brought forth.

Condemning Treitschke's doctrine of "force" and "Prussian Militarism," the author proceeds to scorn the "cry" of the Pacifists; of "Christ," "Tolstoi," and "Alberdi," etc., "this hubbub of talk," as he calls it, "down all the centuries" to the time of Sir Edward Grey, and "all the froth and loathsome sentiment and empty vapping around President Taft's Message." Yet he offers no substitute but English militarism, more dreadnaughts, more aircraft, more war preparations, etc., etc. He not only preaches war as a necessity, a thing "not only beyond man's power, but contrary to man's will," but he glorifies the scourge of nations as a thing inspiring and heroic in itself. He bows down to an idol of Greek conception,

"Heroes in battle with Heroes  
And above them the wrathful gods,"

imagining that wornout deity of Teutonic kindred looking "serenely down" from the clouds "upon his favorite children, the English and the Germans locked in a death struggle, smiling upon the heroism of that struggle, the heroism of the children of Odin the war god."

This is an illuminating reply to Bernhardi and militarism.

Were it not for the Kaiser's and von Hindenberg's bombastic speeches to the German troops, which the charitable might perhaps ascribe to military "necessity," and were it not for a struggle that has surprised as much as it has shocked the world, whether it be for world empire or not, one might say this English conception is a nightmare due to England's exasperated celebration on the subject of her great rival's economic and political advance in world affairs. Might it not have been wiser for the lecturer and author, and for those formulating government policy, to have laid less stress on the *talkers* of modern Germany and to have refreshed English memory as to the *doers* of Prussia; Frederick William, the great elector, and his generosity to the exiled French; King Frederick III, and his services to learning; Frederick the Great, and his contributions toward the beyond-the-sea power of this same England that abandoned him when her empire was securely wrested from the French; Stein, Hardenberg, Fichte, and others of the days when England and Germany made common cause against the imperial ideas of Napoleon? So perhaps, if even for a moment, might men's minds have turned to Prussian accomplishments more beneficial to humanity than those of militarism, and thought have been directed to a policy of *natural* friendship and alliance rather than to a program of enmity and a war of fear.

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CROLY, HERBERT. *Progressive Democracy*. Pp. 436. Price, \$2.00. New York: The Macmillan Company, 1914.

Reform movements are seldom accompanied by well-advised social or political philosophy. They are usually uncritical. Mr. Croly's book outlines what he conceives to be the historical origin and the social justification of the radical

movement in American politics. The line of argument presented may be summarized as follows:—Our federal constitution is essentially undemocratic. It was accepted nevertheless by a society little disposed to suffer governmental restraint because the powers of the central government which it created were few and the occasions for their use infrequent. Free sway for individualistic effort for the moment coincided with democratic ideals. Our national development has now changed our attitude toward government. We have approached a social ideal which now demands state action to insure our real rather than our technical equality before the law.

The position which the courts came to occupy under the constitution brought a worship of legalism. The conservative classes came to look upon the courts as an essential protection against popular vagaries. As a result, the rule of reason as interpreted by the courts has become the standard of what democracy can accomplish. Such a standard is unwelcome to a conscious rapidly-growing state. To preserve the advantages of constitutional government it is at least necessary that the constitution should be made more flexible. The amending article will thus ultimately be an object of popular attack. The people will demand a right to reshape their fundamental law with less effort than is now required.

In the states a similar condition of inability to express the popular will has been brought about by constitutional limitations on the power of the legislature, which, when it made mistakes, was punished by cutting down its powers, a process which in fact amounts to treating symptoms, not causes. To insure that the forward-looking forces in state government shall have an opportunity for expressing themselves, the government should be reorganized by removing the swaddling clothes of constitutional limitations, adopting direct legislation as a supplement to legislative action, and increasing the powers of the executive so that it may have greater power to initiate and carry through a legislative program. To insure that its action shall conform to the popular will, the long-term officers should be subject to popular recall.

Unlike most exponents of reform, Mr. Croly is not swept away by his arguments. Reform must be constructive rather than revolutionary. He suggests numerous queries as to whether the new expedients he discusses may not be pushed too far or adopted in forms which will make perversion of the real popular will possible. His closing chapters dwell upon the necessity of a social education for the attainment of a "live-and-help-live" attitude on the part of the citizen, which is the fundamental principle of a progressive democracy.

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DOWD, JEROME. *The Negro Races: A Sociological Study*. Vol. II. Pp. 310. Price, \$2.50. New York: The Neale Publishing Company, 1914.

The announcement of this volume stated that it would give an account of the African slave trade but one does not find such a discussion in the contents. There is given, however, a digest of considerable reading about the various African peoples. The author divides the African continent into zones, viz.: The goat zone, the Northern and Southern cattle, the Eleusine, the banana and manioc zones. He describes the various tribes and races in the several regions beginning with the